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WOMAN'S WORK

Vol. XXIV. NOVEMBER, 1909. No. 11

Now that Miss Parsons of Rye, N.Y., will be seen no more among us, this magazine desires to keep alive the memory of her sincere love and long service for it. She was editing *Our Mission Field* in New York at the time it united with *Woman's Work for Woman* in Philadelphia, and when the present union magazine was launched, in 1886, she was made chairman of the committee in charge, a position which she ably and faithfully filled eighteen years. We recall with special pleasure one occasion, among others, when she showed her characteristic strength of conviction and set a good example. It was that day when, at fully fifty years of age, she began the habit of lifting her voice in prayer in the Woman's Board meeting. Miss Parsons kept her keen interest in life and her mind dwelt on high themes to the very end. "I just love that sermon on Immortality," she said. In her sweet home, in the village filled with evidences of the good works which she did, she fell on sleep, Sept. 22, surrounded by nephews and nieces, to whom she was devoted. Her associate on committees, Mrs. Chas. P. Turner, writes: "I had for her a deep and true attachment and admiration. She was such a lady, as you say 'an unusual woman' and dear."

THE death of Dr. George E. Post, head of the Medical Department of Syrian Protestant College at Beirût, removes a great scholar, a wonderful man and missionary. Readers are reminded to refresh their memory of Dr. Post's letter about "The Feast of Liberty" in WOMAN'S WORK of last December.

MR. SPEER reached Barranquilla, Colombia, Sept. 20, and took passage up the Magdalena River for Bogota, the 24th, expecting to be back and re-ship for New York, Oct. 19. He casually remarks that it was the hottest month at Barranquilla. "While I long to be home we look forward to this trip as a great concluding experience. The more roughing it the better so long as we are well and prepared for it."

DR. ARTHUR J. BROWN and Mrs. Brown reached Seoul Sept. 6.

A QUARTER-CENTURY of Protestant Missions is celebrated in Korea this year. The Mission of the Presbyterian Church was in at the start, and very striking is the report it presents on its twenty-fifth anniversary: Baptized Christians, 25,010, or one thousand a year; nearly 100,000 adherents, largely Christians. Let the whole Church humbly unite in the sentiment which Mrs. Bernheisel expresses, "We look upon these figures with deep thankfulness."

KOREA Mission observed Aug. 27 as Celebration Day during Annual Meeting week. Rev. Wm. B. Hunt writes that the note most often struck was "How wonderfully God hath wrought," and the most striking fact brought out was that, of one thousand paid helpers, colporteurs, and teachers, ninety per cent. are paid by Koreans themselves.

EIGHT men were graduated from the Theological Seminary at Pyeng Yang in June and, on Sept. 6, ordained to the Gospel ministry by the Presbytery of Korea. Some of these will be immediately installed as pastors, others will be sent as missionaries to their countrymen in Manchuria or Siberia. There are now fifteen ministers in the Korean Church; there are 138 students in the Seminary; the course of study covers three months annually, for five years.

AGAIN we are regretfully obliged to take "Korea Number" to press, before returns for the current year are received from the Mission.

THE largest Church of the Presbyterian Mission, at Seoul, is *Yun-dong* Church, near East Gate. Jas. S. Gale, D. D., in charge. A year ago this church reported 365 baptized members, 1,200 adherents, and offerings amounting to $3,851.83 (gold). The last item is the greatest achievement in this line ever made in Korea, and represents a supreme effort of the people in building their beautiful new church. By some remarkable casualty, East Gate Church was omitted from the last *Report of the* (Assembly's) *Board of Foreign Missions*, the facts concerning it being confused with those of First Church. As

women's societies in this country are lately paying special attention to that *Report* it is only fair to offer this statement.—As this page goes to press Korea Reports arrive, showing that "365 members" of 1908 have increased to 474 in 1909.

CHAS. H. IRVIN, M.D., of Fusan, reports 10,618 cases treated last year in Junkin Memorial Hospital and Mary Collins Whiting Dispensary.

CHRISTIAN business men of New York, William Dulles Chairman, gave a dinner at Hotel Astor to the Japanese Commercial Commissioners now in this country. Twelve accepted the invitation including the Chairman of the Commission, Shibusawa, the distinguished financier. He made a two-pointed speech in Japanese: 1, friendship between Japan and America; 2, commercial stability must rest upon righteousness. Others present were: two officers of Kyoto Chamber of Commerce, the editor of the biggest newspaper in Japan, and Baron Kanda, a graduate of Amherst College and professor in the Peers College, Tokyo, who made a speech in English. Some of the Commissioners are earnest Christians. Bishop Greer, John R. Mott and Dr. Wm. Knox, formerly missionary in Japan, were among the speakers of the evening.

LAST month we printed, precisely as it was received from high authority, the announcement that "Mrs. A. F. Caldwell" had gone "to join Siam Mission." The statement puzzled us at the time and we are happy to revise it, for Mr. Alfred F. Caldwell took his wife to Bangkok and is on the staff of the Christian High School there.

THE day after Miss Holliday reached Tabriz she attended the largest meeting they ever held for Mohammedan women; only five of those present were ever there before.

MISS MACKENZIE of Africa spent her school vacation outside of the Mission, on an English steamer, up and down the West Coast. She noticed that all the coast stations visited were clean and well-kept, and she returned to Baraka with strong resolutions in favor of a liberal use of paint and upkeep in general. Being attacked with "a madness of housecleaning," she put all her small boys to scrubbing the walls of their schoolhouse. "Perhaps they hate to, I don't know. It is not for nothing that I have looked into the oppressive methods of enforcing labor under Belgian and Portuguese rule." Miss Mackenzie discovered that inland missions everywhere are more flourishing than along the coast, but nowhere did she learn of progress in the interior to compare with that in our Bululand.

THE vessel which was carrying young Evans and Good on their way to Africa Mission narrowly escaped shipwreck. It struck rock and sprung a leak as they were coming into port off Cape Palmas, Liberia. Sept. 16, a month after leaving New York, they were waiting at the Cape for the first ship to Kamerun.

THE loss of two sailboats, the only boats at Benito, Africa, is reported. The same African captain was in command of each. The *Jonga* capsized off Bata, and Mr. Cunningham with twenty Bata Christians tried to bring her ashore, but she was rotten and broke in their hands. The *Willie* was swamped north of Bata and the crew was inefficient; they even failed to throw the anchor or take down the mast. Rev. J. S. Cunningham writes: "This leaves us in a very isolated state. We saved the rigging of both boats; we need a boat at Benito."

THE African churches received from our Board, last year, $193; they raised themselves $2,400, a gain of nearly sixty per cent. in one year.

IN November the World's Christian Endeavor Convention meets in India. And when an army of one thousand young people are seen marching together upon Agra, from the East, flying banners and singing as they come, take notice that this contingent is from Fatehgarh and Etah.

THERE are seventy-two Christians in one village of Fatehgarh field, India, with "not a sign of heathenism among them." When plague was raging they gathered around a bonfire every evening and sang two Christian songs. After a time the Hindus came and said: "Do call your missionary to teach us Christian songs. We are dying like flies, but you sing and live."

Our Missionaries in Korea

AND THEIR POST OFFICE ADDRESSES.

Mrs. O. R. Avison,	Seoul.	Miss Blanche L. Essick,	Taiku.	Mrs. Harry A. Rhodes,	Syen Chun.
Mrs. Charles A. Clark,	"	Mrs. W. O. Johnson,	"	Mrs. Stacey L. Roberts,	" "
Mrs. M. Willis Greenfield,	"	Mrs. Edward F. McFarland,	"	Mrs. Cyril Ross,	" "
Miss Sarah Ann Heron,	"	Miss Anna Ray Mills,	"	Miss Jennie Samuels,	" "
Mrs. Jesse W. Hirst,	"	Mrs. Chase C. Sawtell,	"	Mrs. Alfred M. Sharrocks,	" "
Mrs. A. A. Pieters,	"	Mrs. John U. S. Toms,	"	Mrs. Norman C. Whittemore,	" "
Mrs. Ralph O. Reiner,	"	Mrs. W. M. Baird,	Pyeng Yang.	Mrs. Wm. B. Hunt,	Chai Ryong.
Miss Mable Rittgers,	"	Mrs. Chas. F. Bernheisel,	" "	Mrs. E. Wade Koons,	" "
Miss Esther L. Shields,	"	Miss Margaret E. Best,	" "	Miss Katharine McCune,	" "
Miss Helen I. Taylor,	"	Miss Alice M. Butts,	" "	Mrs. Chas. E. Sharp,	" "
Mrs. H. G. Underwood, M.D.,	"	Mrs. Graham Lee,	" "	Mrs. Harry C. Whiting,	" "
Miss Katherine Wambold,	"	Mrs. Geo. S. McCune,	" "	Mrs. Welling T. Cook,	Chong Ju.
Mrs. A. G. Welbon,	"	Miss Velma L. Snook,	" "	Miss Anna S. Doriss,	" "
Mrs. Chas. H. Irvin,	Fusan.	Mrs. W. L. Swallen,	" "	Mrs. Fred'k S. Miller,	" "
Mrs. Walter E. Smith,	"	Mrs. J. Hunter Wells,	" "	Mrs. W. C. Purviance,	" "
Mrs. J. E. Adams,	Taiku.	Miss M. Louise Chase,	Syen Chun.	Mrs. Herbert E. Blair,	Kang Kai.
Mrs. Henry M. Bruen,	"	Miss Hilda Helstrom,	" "	Mrs. Ralph G. Mills,	" "
Mrs. Walter C. Erdman,	"				

Recruits in Korea, location not yet announced: Miss Lucille Campbell, Rev. John Y. Crothers, Miss Grace L. Davis, Archibald G. Fletcher, M.D., Miss Anna M. McKee, Miss Mary MacKenzie, Rev. and Mrs. Eli M. Mowry, Miss Eva F. Plummer, Rev. and Mrs. Rodger Earle Winn.

In this country: Mrs. Wm. N. Blair, 621 Moffet Ave., Joplin, Mo.; Mrs. E. H. Miller, Fairfield, Iowa; Mrs. S. A. Moffett, M.D., San Raphael, Cal.

For information concerning other Societies working in this field consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.*

REV. GEORGE CORNWELL AND MRS. MARY MEAD CORNWELL OF CHEFOO, CHINA, DIED AUG. 26, AUG. 30.

CHEFOO, August 31, 1909.

You will have heard the sad news by cable. Last Wednesday, August 25, we held a station meeting at the home of Mrs. Nevius. We met to prepare estimates for next year's work to present to Annual Mission Meeting, called to meet November 1st. Mr. Cornwell took part in all the discussions and spoke of the enlargement of the work contemplated. At 2.30 he called at my house to borrow an umbrella, as it was raining. He said he had had a trying summer and felt like going home to rest. My daughter May said to him, "Do you think you could rest in Heaven and play a harp there?" "No," he said, with one of his merry laughs, he would wish to lead a procession and keep on the move. Later Mr. Cornwell went to consult a printer about printing tracts and school books; then to see a man at the pharmacy; then to Mr. McMullan's business place. There Mr. Cornwell was taken ill, and rode in a jinrikisha back to Mr. McMullan's house where the family were staying, while Mr. and Mrs. McMullan took their daughter to Shanghai to consult a specialist. Near sunset a letter from Mrs. Cornwell came to Dr. O. F. Hills, saying Mr. Cornwell was not well and, if Dr. could come, it would be a comfort to her. Dr. and Mrs. Hills started at once, but on arriving found Mr. Cornwell already in a state of collapse from cholera. Every known remedy was promptly tried, but the heart failed. About 2.00 a. m., August 26, Mr. Cornwell breathed his last.

In the morning I went to see Mrs. Cornwell. She said the Lord had wonderfully sustained her. She called all the children together and asked me to lead in prayer. After I had prayed, Pastor Wang also prayed. I then brought John, Agnes and George home with me to spend the day.

The funeral took place at 5.00 P. M. I read the Scripture for Burial of the Dead in the new Presbyterian Forms and Services, also Ps. xxxix: 4-13. I then gave a brief outline of the missionary life of Mr. Cornwell since his arrival in China, seventeen years ago: His burning zeal and constant efforts to bring men to know Jesus and to work for Him; the preachers he has trained and settled and superintended in many centers; the Christian schools he has established in the interior; the Anglo-Chinese School, his monument; his services in the Boxer uprising; his success in securing money for school buildings, Y. M. C. A. and various forms of work; his great liberality in giving of his own money; his being a lover of hospitality; one who never harbored malice; one ever ready to be a friend to all in need; a good neighbor; always hopeful and never discouraged. Along many lines he left a worthy example for us all, and in his sudden departure our Saviour says to every one—"Be ye also ready for in such an hour as ye think not the

Son of Man cometh." I also read the Prayers for Burial of the Dead, and prayed for the widow, for each of the fatherless children and the brothers, sisters and kindred in the homeland.

We then sang, in Chinese, "Why do we mourn departed friends." Pastor Wang read I Cor. xv: 34-58 and Rev. xiv: 13, made a few remarks and led in prayer, all in Chinese.

Dr. W. O. Elterich made a short address, speaking of Mr. Cornwell's activity for our Master, often working beyond his strength; of his two trips to Vladivostock to try to get Christian work established among the Chinese there; of his narrow escape when his steamer was wrecked, and his noble and successful effort in saving several hundred Chinese passengers, by getting ropes fastened so they could swing one by one and reach the shore, when the steamer was slowly sinking; of his deep interest in the 40,000 Chinese coolies sent to work gold mines in Africa, and how he preached to them before they left Chefoo, supplying them with Scriptures and books, and sent a Chinese preacher to work among them in Africa; of his active work for sailors who come here on the men-of-war, and his efforts to provide places for them when on shore, to save them from temptation. Dr. Elterich read the committal service and pronounced the benediction.

I remained with a few friends till all was finished, and helped to place on the grave the many wreaths and flowers brought by foreigners, and by Chinese Christians who came in large numbers and showed how deeply they felt the loss of such a friend. In the evening all the children, except Laura, went to sleep at their own home, where Mr. and Mrs. Booth had come to take care of them. Laura Cornwell (ten years old) at her mother's request stayed with her that night, and did not leave her till the end.

THE CORNWELL FAMILY, 1908

Hardly had Dr. Hills left the cemetery, when word came that Mrs. Cornwell had developed symptoms of cholera. He hastened to her side and spent the entire night doing everything known to counteract this terrible disease. At first we had great hope her life would be spared. Mrs. Elterich went at once and spent four nights in succession with her, Mrs. McMullan nursing her by day. Her life hung in the balance until Monday, August 30. At eleven o'clock last night her summons came and she went home to be with Jesus. This morning at 10, a large company, foreigners and Chinese, again assembled at the beautiful cemetery looking out upon the harbor and the sea beyond. We began by singing in Chinese the same hymn we sang five days before. Mr. McMullan led in earnest prayer. I read, as before, the Scripture lessons, gave a brief address and prayed. Pastor Wang in Chinese and Dr. Elterich in English took part as before, and again I remained to place the wreaths and flowers. John was the only one of the children present to-day. Both Sarah (the oldest daughter, sixteen) and little Agnes were taken ill the day after their father's death, and have not left their rooms since. Dr. Hills is very attentive and hopes they will soon be

well. We did not toll the bell as this would have startled Sarah who, by the Doctor's wish, has not yet heard of her mother's departure.

We are all stunned by these sudden deaths. None could have been more zealous or self-sacrificing in their efforts to save souls than Mr. and Mrs. Cornwell. Our Mission has been left very desolate. Dr. and Mrs. Elterich, after ten years on the field, greatly need to return home on furlough. Mrs. Corbett has gone for treatment to the hospital at Tsingtau.

With deepest sympathy,
Hunter Corbett.

Truly the hand of the Lord is upon us! Mrs. Cornwell was a beautiful character, so meek and patient. The cares of life rested heavily on her. The Chinese women and children loved her, and she loved them. *W. O. Elterich.*

Mrs. Cornwell comes in the class of helpers. Although her large family claimed much attention, she was never self-centered. She helped when needed in the Anglo-Chinese school, not taking regular classes but supplying. She helped in the woman's prayer-meeting, in classes for women, in Sunday-school and in visiting. She always found time to teach her sewing-woman. She was of decidedly evangelistic spirit. Besides, her home was always open to Mr. Cornwell's friends, and he had many. The Chinese girls who were sent from his country field to our school in Tengchow she remembered annually with little gifts, such as thimbles and needles. It would be hard to tell what Mrs. Cornwell did *not* do; yet, she would have said, there was no particular work that depended upon her.

"Come, ye blessed of my Father, inherit," are the words I think of in connection with Mrs. Cornwell, for who was hungry that she did not feed? or a stranger that she did not take in? or sick that she did not visit?

Ida J. E. Wight.
(*Mrs. Calvin.*)

Since Furlough

CHANGES, OLD MOTHERS, MARRYING EPIDEMIC, EDUCATION, KOREAN MISSIONARY.

Yes, it is good to be back in Korea. Our welcome was a loving one and helped us to realize that we had returned to our own. Nearly everybody had moved to a different abode. Some had married, others died; some have lost one wife and acquired another. Men came and told me of the last hours of the first wife, how cheerfully and peacefully death had been met. They thought of it as no reflection upon themselves, that life held so little attraction for their wives!

Old mothers who wept when we left for America, saying we should never meet again in this world, greeted us with smiling faces as we alighted from the train at Syen Chun. One of these is seventy-nine years old and very deaf. She heard of Heaven in a neighbor's house and exclaimed, "I want to go there; tell me the way." The answer was, "Go to the big church and you will learn." So she counted on her fingers until the next seventh day and ever since, keeping up her counting, has been enabled to attend church, and no day is too cold for her, though she can hear only what some thoughtful person shouts into her ear.

"Mother," I said, "when you pray, what do you ask for?" She replied, "I say, 'O God, let me go before *Thee!*'" The day came for worship of ancestors. A feast was prepared—the food to be offered to the spirits and then partaken of by the living. My old mother, taking a little rice with her, went to a Christian neighbor's for the day. Where had she learned not to eat "meat offered to idols?" Old Nesi is over seventy and noted for the commendable way she keeps awake at services; yes, and keeps others awake, too. If a napping sister is beyond her range, she will borrow a fan or a book and throw it at the offender to arouse her to her privileges. Her husband was an out-and-out heathen and could not abide our presence here. Now, he is a believer and one of our best friends. He brought us some bilious-looking pears, which, however, cost more than they dared to spend on a luxury for themselves.

We are having an epidemic of widow-marrying, a custom which has never been countenanced among the better classes of Koreans. Miss Samuels employed, as she supposed, a permanent widow, and just when the woman had

learned to keep the pans clean, she was led away weeping to be the bride of a wealthy widower in the North. Then Miss Samuels employed another who "never, no never" would marry again. The same has already had three offers for her hand as she never would, had not the sound gone forth that she is of "a marrying mind."

The cry for education has grown louder and fiercer. Our schools are crowded. Academy graduates are at a premium as teachers; even the heathen offer them large salaries and *carte blanche* to teach anything they please. Mrs. Hugh O'Neill of New York gave $15,000 (gold) for the Academy here. The old church continues to serve as schoolhouse for about eighty pupils until Dr. Sharrocks can get the new building done. The Station has been buying some fields which the students will work. It was necessary to put the name of the Academy upon the deeds; so, when a Korean reads the name, it will sound just as in English, "Hugh O'Neill, Jr., Academy." The *written* characters convey a very high and beautiful meaning. I believe this Academy is going to be for an odor of a sweet smell down the years, in training well-equipped leaders for this Spirit-filled people. Koreans and ourselves have been praying that God will send the right man to be at the head. Korean teachers are doing their best this year without our help, for there is no one to give them proper attention. Each of the clerical men in Syen Chun has about six thousand Christians in his care. Think of any one trying to care for that number and run an Academy, too!

Mr. Yi, the missionary of the Korean Church to the Island of Quelpart, addressed fourteen hundred Christians in our church here. His speech was almost amusing to us, because along the line of so many missionary addresses we heard in America. To our Koreans it was all new and intensely interesting. He told of the customs of this island, of the unclean habits and dirty homes of the people and their great need of teaching, and closed saying: "Aye, but we need to be grateful to the missionaries who come to us from a clean and beautiful land. Many times have I seen them sitting in dirty places teaching God's Word." I thought of the change I have seen in *my* few years in Korea. These very people whom I found dark, unkempt and filthy, are now clean, and oh, the *light*—the light that shines forth from eyes which then could see only dense darkness ahead and now are facing towards glory! Only those who have looked into the hopeless faces of heathen women can understand what this miracle is which we see wrought, over and over. I call myself privileged to be allowed to be here, in this wonderful hour for Korea.

Mary Ames Sharrocks.

A Little Journey in Korea

At last a dream, itineration in a heathen land, had come true. What did it mean? First of all, pleasure through eye and ear, for the land was rejoicing in the beauty of springtime. Beauty met the eye in the foreground of dainty detail of flower and grass and waving barley fields, vividly green; of plain and rugged mountain in the background. Even the flooded rice fields gave back reflected beauty and the soft breeze carried to our ears notes of the meadow lark, and of the swallow singing as she sailed.

Down the brown road came many other journeyers: coolies carrying great loads of fragrant pine branches or dried fish, *yangban* (Korean gentlemen) on their queer little panniered ponies led by servants, and the Japanese "stage" pulled by a so-called horse. On the banks of a lake sat many fishermen wrapped in silence, their faces hidden by huge

THE ASTROLOGERS TOWER, KYUNG JU.

straw hats from under which slender pipes projected. Fields were dotted with workers, for man never gets far from man in Korea. There were women clad in grayish white; boys, their brown bodies bare to the waist, the *sugan* in crude, bright colors tied about their heads; men, with top-knots pointing sky-ward, guided the plows; and the beasts of burden were the patient oxen of the Orient. As we came into a village the ever

ON THE ROAD
Mrs. McFarland and little Ruth in Korean chair borne by coolies.

REST HOUSE AT KYUNG JU, TAIKU FIELD
where we stayed during class.

present wolfish-looking coward dogs came out to bark and run, and children in abbreviated jackets trotted forth and saluted us, but there was no stir of life. In every valley nestled brown villages, scores in sight at once. There was never a hillside without its grave sites. One passer-by inquired if we were building a railroad, and the colporteur, marching ahead like Pilgrim with his pack, made answer, "Yes, a railroad to Heaven." In one village I was surprised to find a boy, in a flourishing stage of small-pox, leaning on my chair, and my eyes grew bigger when I discovered a whole family of small-pox patients.

Kyung Ju, whither we were journeying, is two days by chair from Taiku, so we spent one night in a village on the way. After the evening meal, Mrs. McFarland talked to the women who had gathered. I wish you could have seen that little mud-walled, 8 ft. x 8 room, with its wee twinkle of light, and have looked into the eager faces and bright eyes of those women, with the appeal of the East in their faces. Our journey meant joy of soul to us, for the darkness of heathenism pressed all about one, and into that darkness we were carrying the message which the angels sang in the starry sky, centuries ago.

Mr. and Mrs. McFarland held a four days' class in Kyung Ju, and I was with the women for half an hour of singing daily. One afternoon we were calling in a heathen home and about fifty women gathered into the tiny room, and about the door and window, listening to Mrs. McFarland and the Bible woman as they told the Old, Old Story. Turning the leaves of her Bible, Mrs. McFarland's eyes suddenly rested on the words, "This day is salvation come to this house," and it was not many minutes before the house-mother said she had "a mind to believe." It was only a step, but it meant that she was willing to open her mind to understand the "Jesus doctrine."

Kyung Ju is a city of the long ago, but wall and moat are still standing and its great bell is still rung at noon and midnight. A short distance outside the wall is an astrologers' tower, built no one knows how many centuries ago. Near by are a number of mounds built in the semblance of eggs, to lure the bird of paradise back to the city when its glory was declining. The ancient grave of a general is marked by stones bearing con-

ventionalized figures, carved with a skill long since forgotten in this land.

One of the young men of the church showed us about the city and, when we left, gave us his cards. They bore the words in English, "This man is faithful to Jesus." "Eye-water" is ever near the surface with Korean women, and indeed our own eyes were blurred as we said good-by to them on the last day and heard their prayers of thanksgiving for our coming. It had been an event in their lives for, while they see missionary pastors every few months, they have been seeing women of the mission only at intervals of years.

Preaching at the women's service, the colporteur, a remarkable man, had said, "Whether or not this nation shall become Christian depends upon you." That was an astonishing statement for an Oriental man, just out of heathenism, to make to an audience of women. I realized as never before what the lives of us missionary women mean to our Korean sisters and, as never before, what it is to long that "the beauty of the Lord" may be upon us to teach them, as words alone have not the power, the meaning of Christian womanhood.

Blanche Lillian Essick.

Mrs. Bruen.—Upon our return to Taiku we found more work awaiting us than we knew how to grapple. But it was with a deep feeling that the work was "ours" we started in. We came "home," for home it is indeed, full of thankfulness and praise. The girls' school uses a small building, formerly a dispensary. We are still dreaming of a real schoolhouse, with blackboards and maps, a neat and tiny table for each pupil, and a competent Korean teacher.

The Transformation of Whang

The autumn before the great revival in Korea, there was among the academy students of Pyeng Yang a tall, fine-looking young Korean named Whang. One day he came to his teachers, Dr. and Mrs. Baird, in great distress. He told them that his sister was planning to have him put away his wife and marry another. At about fifteen years of age he had married a girl some two or three years younger than himself. They had never liked each other and as time passed they had grown farther and farther apart, until his sister's plan to marry him to a pretty young woman, whom he had seen and liked, became a great temptation to him. The wife was so indifferent that she was willing her husband should put her away. As Whang told his story, the great drops of perspiration on his forehead showed the struggle that he was having, as a Christian. His teachers called his attention to the command, "Husbands love your wives," and tried to show him his duty. They asked if he had ever tried to love his wife, or to win her love, and he confessed that he had not. Whang was acting as my secretary at that time. Hearing his story from Mrs. Baird, I sometimes inquired about his wife, and suggested that next year he bring her down to school with him.

When the outpouring of the Spirit of God came, Whang like many others went through wonderful experiences and came out of them a new man. Plans for putting away his wife were dropped. In the spring he returned to his home in great trepidation, not knowing how he would be received there or in the village. Later on, he wrote to his teachers that he had gone home with a very "narrow mind," fearing and trembling; that he had made a confession to his wife and begged her forgiveness. He had found her ready to meet him with her confession and her plea for forgiveness, also.

When bidding him good-by, I had strongly urged him to bring his wife to enter the Girls' School while he was in College. The summer passed and school opened for another year, but Whang had not come back. We heard that he was teaching a school up in the North and would return after school closed, and we often wondered whether we should ever see his wife. Early one morning as I came out of my room, there were Whang and his wife in the sitting-room looking bright and happy. They had come to arrange for her to enter the Girls' School, and there she stayed for a few days, until her husband found a room where they could live and keep house. When they were ready to move in, Whang said to me: "This is an experiment; we have never lived by ourselves before. It is just like being married again."

All the year I watched them: the little wife in the schoolroom with a sunny

face, her awakening mind adding new beauty every day, and Whang singing and whistling, as he came to my study each afternoon, a cheery look on his face replacing the cloud that once hung there.

In the spring when school closed and they were ready to leave for their home in the North, they came together one evening to bid me farewell, and after a pleasant call they went away, hand in hand, like two loving, happy children.

Velma L. Snook.

Mrs. Swallen.—South Gate Bible school attendance kept up well. The school for men and boys continued in the early morning and, when the women came later, the men went home to keep the babies and watch the house. Average attendance is about 350, with seventeen teachers.

Training School for Nurses

The seven nurses of last year continue in the school, two others have also put on the uniform, and there are three probationers besides; *twelve* in all. Class work goes on more satisfactorily than ever before, thanks principally to the fine work done for us by some of the Medical School graduates.

Kän Ho Won is the term we use for "Nurse," so the seven in the photograph are addressed: *upper row, left to right*, Kim, Pak, Kang, Cho, *second row*, O, Kim Bessie, An—each name followed by "*Kan Ho Won.*" They are all dear girls and I hope may all become good nurses and grow in Christian grace. I think Charlotte A. Aikens' "John Smith Test" is an excellent one to apply to lessons and lectures in the nursing course,—Will the nurse be any better able to care for John Smith after she gets this lesson than if she never had it?

Last March we organized a Graduate Nurses' Association in Korea, which is and will be helpful. Miss Burpee, now at Severance Hospital, is a fine nurse, exactly the right person to help both foreigners and Koreans. I only wish that her contract were for more than two years. Miss Morrison of the M. E. Hospital is another devoted Christian nurse, doing beautiful work.

Esther L. Shields.

NURSES' CLASS, SEVERANCE HOSPITAL, SEOUL
In charge of Miss Shields.
Photographed December, 1908, by a Japanese.

Farthest North

Kang Kai, our northernmost Station in Korea, is 250 miles from a railroad, or nine days' travel due north from Syen Chun. Two mission residences are in course of erection.—ED.

One day, when about half-way on our journey from Syen Chun to Kang Kai, we came at noon to the top of a mountain where we could look over into the "promised land," and, oh, it was beautiful! We had left the inn early that morning and entered at once a beautiful cañon, which we toiled through till noon. The six men carrying my chair puffed and groaned as they went up that pass. Beside the path, a sparkling mountain stream tumbled down between the boulders. I never was in a more beautiful place. People have traveled much more difficult roads for a less attractive end,—people who had no Kang Kai in the distance to make even a difficult journey delightful. I had not believed it would be possible for two* foreign ladies and a baby to travel through any part of Korea and be so little bothered as we were.

Our first night was spent in Anjen, in a rest house. Mr. Blair's brother, W. N. Blair of Pyeng Yang, was there to see us off, our last glimpse of him for a

*Dr. and Mrs. Mills were of the party.—EDITOR.

long time, as he goes on furlough soon. We had comfortable quarters there, being practically in our own house. The next evening we were in a dirty village, a place of some size, and were not expecting to be very much at peace. The room Mr. Blair and I occupied had five doors, all made of paper with peepholes in them, and people surrounded all the doors. We were laying plans to bathe the baby in a dishpan, brought for the purpose, when we heard a great scattering of feet and, a minute later, the patter of rain,—the one thing that could have cleared the streets of sightseers. The next night we were comfortable in a Methodist church; its clean rooms had been newly papered. All our journey was made smooth in similar ways.

Women in the villages would come out to look at us. The trouble was, they all wanted to touch baby, and I had to ask them simply to look; it is the only safe way. They could not understand why I would not always waken her for them; invariably they wanted to see me feed her. The chair coolies soon learned to tell the women, as they cautiously approached us from the rear, that they must not touch and that baby drinks cow's milk. It astonished them that she lay quietly in her basket and did not howl, and many asked if she could not cry. Her basket was strapped across the chair in front of me, and she throve on the fresh air and jiggling motion. Forgive me for talking so much about my daughter, but you want to hear how the first single lady came to Kang Kai!

Most of the women could understand my poor attempts at Korean. We saw some of the most tired faces in the loveliest places. I cannot tell you how very beautiful the country was, yet the women looked weary and hopeless. Some of them did not have energy, even to wonder at us, as we went by. Christian women are so different! There are many sweet-faced Korean women, in spite of all they have lived through. We hope our life among them may bring some gladness and help into their lives.

We left Syen Chun April 22d. On May 1, Mr. Rhodes, who had come up the last of March, met us ten miles out from Kang Kai. About a dozen church officers were with him and greeted us with great respect and cordiality. Mr. Rhodes told us that people were strung out all along the way to Kang Kai, and it was not long before we saw for ourselves. As we were lunching, more men and all the school-boys arrived and, starting on, we continually met others. Finally, my attention was called to a group of white-robed women who had walked out to meet us. Sure enough! from little school-girls to old grandmothers, there they were, lined up on both sides of the road, six good miles from home. Of course we left our chairs to talk with them. Then we came on into the city, the little girls squabbling over the places next our chairs and shyly offering bunches of wild azaleas to adorn baby's basket.

As we neared Kang Kai, Mr. Blair called our attention to the city wall; behold, it was lined with heathen Koreans come out to see us enter. One by one, we met old men and the infirm, who could not come out very far but did their best to honor us, making their way slowly along, staff in hand. Joy was written all over their faces. At the foot of the hill, near the city gate, a great crowd waited, some half-crazy ragged beggars singing and dancing. At the gate, in a quiet, protected place, stood Tangsi, the wife of Mr. Blair's right-hand man, whom I had seen before in Syen Chun; who had, in fact, eaten her first foreign meal at our table, with self-possession and faultless manners. Tangsi grasped my hand and walked with me to the house. It was almost like finding a sister here.

We expected the house would be crowded with people. One or two came but went away soon. After a little, a few leading women of the church came for about fifteen minutes. Day after day, no people came prying around. When somewhat settled, we told the school teacher to announce that we would be glad to receive callers. Instead, she said to the women: "Why do you want to go over there? You know that house much better than they do. They are tired; you can look at them in the church. They look just the same here as they do at home." So our friends have not allowed the people to hang around. One or two a day they drop in, usually going first to the kitchen where they are overwhelmed by a modest array of stoneware and spice boxes. A modification

of their stove meets our needs and delights their eyes. Two plates from our range are set in the mud walls and hold up the big Korean iron pot, which they use for everything but we use for water only.

Dr. Mills is in constant demand. One woman whom he relieved was so happy that she went home and ate so much she killed herself. Her husband, though a heathen, came a day or two after to have some surgery himself; his wife's death had not hurt his faith in the doctor. People have gone long distances into the country to bring in their sick friends. Dr. is making every effort to acquire the language, and has plenty of opportunity to practice its use, as Mr. Blair has gone down the river and we green people have to get along as best we may.

Susan Gillett Blair.

(*Mrs. Herbert*)

Mrs. McCune.—Of late I have had a class in bell exercises at the Girls' Academy and we are going to perform at the closing exercises. We do not count bells and clubs and music as a very heavy part of our curriculum, but they fill in well with a programme arrangement. . . . I mentioned my kitchen, did I not? We have had, oh, such a woman! When a Korean woman is not neat she is awfully "not neat"—she does not do things by halves. Well, our woman was "not neat;" but we now live again, since our kitchen is possessed by a big man who can cook anything, thanks to the fine training given him by Mrs. Bertha Hunt in past years. His things are so clean, I like to look around just to see the shine.

Second Year Out

It is a little over a year now since I set foot on Korean soil. Although this difficult tongue is far from conquered, I have been placed in charge of the children's department of Central Church in Pyeng Yang. These are mostly children of Christian parents, but there is one class of heathen girls, many of whose parents are *sul* merchants, what we would call saloon-keepers at home. We are very thankful to get their daughters.

Last fall I went into the country for four Bible classes of a week each, accompanied by Koreans only. The first time that I went alone, with no use for my English tongue and no one around to interpret for me, I felt that I was sailing out on an unknown sea. However, all went beautifully. The women seemed to understand how it was and were considerate. It is certainly a pleasure to go from one group to another holding these classes.

In a number of places, I was touched by the sacrifices which these women made in order to attend class. An old lady who was paralyzed, so that one arm was useless and her leg nearly so, managed to get around by the use of a stick. The last night of the class was dark and stormy, surely excuse enough for one in her condition to remain at home. Not *she!* By the use of her stick and the arm of a friend, she climbed the hill through the storm and hers was one of the brightest testimonies given. I thought that was the last I should see of her, for I was to start about daybreak for home. Lo and behold! there was the paralyzed woman leaning on her stick among the company assembled to bid me good-by. God has precious jewels among these old grandmothers.

In another place was a dear old lady, wrinkled and worn and bent almost double with age. She was eighty-four years old, became a Christian at seventy-two, and was rejoicing that the Lord had given her already twelve years in which to love and serve Him in this world.

In another place a middle-aged woman was unusually affectionate. She would lovingly caress my hand and her deep brown eyes would look into mine with so much expression that I wondered what could be the cause. Paksi, the Bible woman, told me that this affectionate creature used to be what the Koreans call a demoniac. At times she foamed at the mouth and went into regular spasms. Once, when she was in Pyeng Yang, some Christian friends took her and prayed with her until the demon was cast out. Ever since she has been free, and is now a very earnest, steadfast Christian. If the Master were here, she would show Him much love.

Alice M. Butts.

THREE years ago, the church at Chai Ryong, Korea, could not seat three hundred; two years ago, a new building was put up seating nine hundred; last March, three hundred drew off for a separate service, so as to make room for strangers.

Some Korean Evidences

Grandmother Yu sat in a chair in the *moksa's* (pastor's) study at Chong Ju, under examination for baptism.

"Have you had any evidence in your own life that your sins are forgiven?"

"Yes, *moksa;* it may seem small to you but to me it is important. Before I believed Jesus, I never slept through a single night without waking up in a perspiration of fear lest some evil spirit was hovering around ready to bring destruction on some of my family. Since I believed, I commit myself and my household to God, lie down and sleep right through till morning." Grandmother Shin was called in, and she was asked, "Has any proof been given you of Christ's power?"

"I will tell you something that happened recently that impressed me. You remember that old hollow demon-tree inside the West Gate?" The missionary remembered its trunk, white with libations of beer, leaning like a drunken tree out over the road and threatening to fall on him as he passed. How typical of the religion it represented! "Well, I said to our neighbors, 'That tree is of no use and it is in the way; let us cut it down.' They replied, 'Our ancestors have worshiped that tree for years; we would not dare to put an axe to it.' But," said Grandmother Shin, "it is going to break our walls when it falls. Will you allow us to cut it down and use the wood?"

"'Yes, you are Christians and independent of the evil spirits. Do as you please; we would not even dare to burn the wood after it is cut down.'

"So my son and I cut down the tree and we had several months' supply of wood. No harm came to any of us and the whole city of Chong Ju is talking about it. I have a host of relatives living here and in the adjacent villages. When I first became a Christian, my son tried to keep me from going to church and my relatives did not want me to come to their houses. Since the *puines* (Miss Shields and Mrs. Miller) took care of him during his sickness, my son has accepted Christ and he is in the catechumen class. My relatives, too, all welcome me and listen to what I have to say about Jesus. Isn't that the power of God?" *F. S. Miller.*

A Good Hospital Story

A generous gift of fifty dollars for Taiku Hospital was made by one of the societies under the New York Board last fall, but as freight moves slowly toward the Far East, it was mid-winter when the donated articles arrived. They were an oil stove, a laundry stove and a hot water boiler. Will you extend to the society my hearty thanks for the gift? Our laundry may be called the "spring" of all our hospital cleanliness, and these gifts have made it ever so much better and more effective. The oil stove we use in our operating room. It furnishes the heat by which we sterilize all our dressings, instruments, etc., used in operating. We simply could not get along without it.

Our hospital is a brick building with a picturesque Korean tile roof, situated on a hillside overlooking the big marketplace, where every fine day thousands of people come together to buy and sell. It is a most prominent object and a very handsome building. It will accommodate about twenty patients; the lower floor being for men, the upper for women. You would be interested in some of our patients.

Mrs. O. Ke is sixty-five years of age, suffering with a chronic incurable disease. She has one daughter married to a man who dislikes Mrs. O. and is not willing to let her live in his house. As she has no other relatives, this meek, uncomplaining old saint was compelled, until three months ago, to stay by herself with no one to attend to her, and she is almost helpless, in the cold room of a kind-hearted neighbor. Then we took her into hospital where, in a bright, airy ward on a comfortable bed, she received proper care. A visitor last week asked her, "How are you getting along?" and she answered, "Oh, I'm all right; I'm just waiting for Father to take me when He gets ready."

Downstairs in the Men's Ward, Im Ke Choon, a young man of twenty-five, who has been a Christian for some years, is recovering slowly from an operation on the bones of his leg. He has been a source

of much good to other patients near him. Whenever any one complains or quarrels arise, as they sometimes do, young Mr. Im acts most successfully as peacemaker, and shows so much cheerfulness himself that his example is contagious. Going into the ward not long ago, I found him with quite a crowd of visitors around reading his Bible and preaching to them earnestly.

Little In Soon, aged fourteen, had been coming to the Dispensary for treatment three years. His left knee was bent at an angle, quite stiff and riddled with tubercular sinuses exquisitely tender and rendering him helpless. Two months ago his father brought him to us and said, "You must take off his leg; it is not useful." "Yes," said In Soon, "please cut it off in a hurry, for I want to get well." The amputation was performed and the student assistants have quite a joke with him to the effect that now, as he will need only one shoe, one stocking and one trouser's leg, he can demand the price of these from his father and so have plenty of spending money. This always brightens him up and wins a smile when he is in pain. Since entering the hospital, he has learned to read from books loaned him and by spelling out Scripture verses on the wall. We believe he will be a firm little Christian before he is discharged, recovered.

Not long ago, on a very rainy night, I went out the front gate and found somebody lying on the ground covered with straw mats. Lifting them up, I discovered a man so weak that he could not stand without assistance. He proved to be an old hostler who had been employed many years at an inn, but pneumonia attacking him, he had been brought and put down at the Hospital. We took him in and after three weeks of rest, medicine and food, he was able to go out quite strong.

One of the most interesting cases we had last winter was Mr. Pak, a well-known Confucian scholar and teacher. His wife and son-in-law are both Christians but he had resisted all efforts to lead him to accept the Gospel. His trouble was abscess of the liver and he seemed very near death's door. However, a grave operation was followed by recovery. Of course he heard the Gospel daily while in hospital. We have regular morning prayers and afternoon Bible reading, besides much personal work among the patients. Mr. Pak throughout his whole stay remained very silent and uncommunicative. How could he, noted as a student of the classics, renounce them and the worship of his ancestral spirits, and thus incur every variety of ill fortune as well as ridicule? Besides, it was a matter of livelihood; his students were all the sons of Confucian parents, who would withdraw them from his school should he profess Christianity. We did not despair, however, and his gratitude at his remarkable recovery was such that he always listened respectfully to the Gospel. On the day he left the hospital he said to me, "Yes; I have decided to believe." When he had gone I asked Mr. Su, the hospital evangelist, what he thought about Mr. Pak. "He is old," replied Mr. Su, "and has been a Confucianist many years. I fear he will find it too hard to confess Christ openly and keep the Sabbath."

CAROLINE A. LADD HOSPITAL, PYENG YANG
Dr. J. Hunter Wells, Mrs. Wells and Korean Staff, photographed 1907.
The recovery of Mrs. Wells from long and grave illness, last year, is mentioned with thankfulness in the station letters. "It was a brave fight that she made," writes Miss Shields who went up to help with nursing. Mrs. Wells herself says: "I suppose it is worth a serious illness to see how good people are. How foreigners and Koreans all prayed and worked for me, I shall never forget."

Not so; two weeks later, his wife and son-in-law came to me with tears of joy

in their eyes to tell me that Mr. Pak was confessing his belief in God. Such cases as his become widely known. *Woodbridge O. Johnson.*

The Perennial Class

AT PYENG YANG.—Twelve days we had a special class for women. They were all picked workers. The normal idea was followed, studying the lesson one day, and the next day one selected member teaching the same lesson to the class. The women did well and, afterward, were all sent out to various country districts to teach these same lessons. In this way the same systematic teaching is distributed over our whole field. Miss Best keeps our Station reports of all the country and city classes, and for 1909 her record is 3,877 women taught.

Blanche Webb Lee.

The first half of May, 1909, a class for Sabbath-school teachers, Bible women and church helpers was held here. There were 197 members. When the class closed, 60 of the same women composed another class under special instruction, as they will probably assist in conducting country classes next winter.

In June, annual classes for men (225), and women (100) were in session. In these we unite with the Methodist Mission.

AT TAIKU.—The Bible class for women has increased every year, and this year we had the largest attendance yet, about five hundred. Most of these women walk in from the country churches, and are pretty tired and footsore when they arrive. The ladies of the Station prepared about a hundred quarts of soup, the first day, to refresh those who came, and it was greatly appreciated. We also have a room fixed up with a stove and large Japanese iron pots for tubs and, during the class, I suppose about one hundred baths were taken every day, which was an especial treat, as they have only one room, at home, for living room, eating and sleeping.

Sunday morning there was an audience of about 1,500 men and women, but in the afternoon, when a special meeting was held for women, there were about 1,000 present and, at the close, 28 women who wanted to accept the Saviour handed in their names.

Nellie Dick Adams.

AT CHAI RYONG.—The women's training class, in March, was a fresh inspiration to us, as it must have been to the women who attended. Aside from all they receive in the way of actual teaching, the greatest gain is perhaps that touch with Christians from all over the province, which gives them a broader view and some little idea of what Christianity is doing for others. The women greatly need this, and they go home better prepared to bear their testimony each in her own little corner. The class was divided into seven sections, including girls under seventeen, those who can read and those who cannot. About 280 were enrolled, paying all their expenses, besides an enrollment fee which met the cost of light and heat.

Elizabeth Fuller Whiting.

My First Itinerating Trip

Mr. Reiner and I were gone seventeen days, visiting fourteen different groups of believers, all within a radius of about forty miles from Seoul. They are in charge of a missionary who is so overburdened with work, and whose territory extends over such a wide area, that he can make the rounds of his groups only once, or possibly twice, a year. So though we cannot speak much Korean yet, he thought we could do some good by visiting and encouraging them. Our party consisted of ourselves, our language teacher, a Bible worker, the cook, two chair coolies and a *mapoo* (owner of the pack horse). The teacher and Bible helper did the preaching, while Mr. Reiner and I taught the singing.

The first eight days out, I rode in a Korean chair. This is really only a big square box, about three feet each way, covered with cloth and having a flap in front. I do not recommend it for comfort, but one can often get out to walk for a rest. The time I was thankful to be in it was when passing through villages, for as soon as our party was spied "all hands and the cook" were out to see the strange procession.

The first place where we stopped was a village in which there are few believers. As men and women cannot meet together for worship, the men gathered on the porch of a house and the women in a room opening off the porch. The room was only eight feet square, but I counted fifteen women and eleven children. Of course they were lined up around the wall, and some were seated so closely that I do not suppose they could move if they had wanted to. I was the "center of attraction." Imagine all those eyes staring at you in wonder! In places where there were many believers and a little church was established, we were not such curios. The Christian women had a sort of quiet dignity and respected our rights.

On first arriving in a village, we would exchange greetings with the people. I would meet the women while Mr. Reiner talked with the men. These little in-

formal gatherings are very necessary, in order to get over preliminaries as quickly as possible. They had to inspect me from head to foot, remarked on the way my hair was combed; my overshoes capped the climax.

The above is one side of the story. The sweeter part is their great eagerness to learn, their gratitude for the little help we could give them. In one village, they asked us to stay and live with them, even showing us an empty Korean house that would be available. In another village, the women were so disappointed that I could not stay longer and give them extra drill in singing that they walked over to our next stopping place, to be taught again with the women of that group. These five women had to walk a distance of three miles, including a climb over a steep hill. They looked warm and tired, but settled right down to learn. I taught them singing and, in between, we read the Bible and learned verses. After an hour and a half, they reluctantly rose to go. It was always difficult to take our leave. They had a "sorrowful mind" that we could not stay longer and when would we come again?

After having this little glimpse of the country work, I am more anxious than ever to master the language and get down to real service. We have been here eight months now; our first year has been full of blessings; our "lot has been cast in pleasant places."

Jessie Munro Reiner.

Climbing the Hill of Science

We had no school in Chong Ju for our little girls. They were anxious to be advancing along with their brothers who were studying Chinese and geography. There was no teacher, no building, no funds; but there was deep faith in prayer and they prayed daily that God would send them a teacher. The little girls begged me to write to America for one, thinking that would be all that would be necessary. But I told them God would surely answer their prayers.

A teacher was sent from Pyeng Yang, a dwelling was turned into a schoolhouse, the Christians gave as much money as they could, and we celebrated last Washington's Birthday by starting our girls' school in Chong Ju. At first the pupils were huddled into a room 8 x 8 ft. and, since they had no idea of discipline and all studied out loud, there was considerable confusion. Later on, we moved into a larger room with straw mats on the rough board floor, with a small blackboard and an old clock. Twenty happy children, eager for study, made up for any lack of equipment, and school work moved off with a boom that has continued all the year.

We furnished soap, towels, bucket and basin, and told the girls they must keep clean. They were very much surprised when told to comb their hair every morning before coming to school. Every morning? Oh, surely we did not mean *every* morning! As soon as possible I had some little benches made, and hung pictures on the walls. The first half-hour of each day is devoted to prayer and singing. When weather permits, the girls march into the schoolroom singing a hymn and stand in their places until all the verses are sung, for Koreans much dislike our custom of picking out a verse or two. The girls read the Scripture lesson verse about, the Korean teacher explains what they read, and prayer follows. *Lulu Byram Purviance.* (*Mrs. W. C.*)

Local Churches and Country Work—Extract from Report

I have attended services at the beautiful new Korean-tiled (32 ft. x 32) church to the west of Seoul, near the Han River. This is in charge of Rev A. A. Pieters and his successor to the church formerly cared for by Mr. Moore. After the crowded condition of the old building, this new Memorial Church is a delight. I have also attended services at South Gate compound and at Central Church, Rev. Charles A Clark, Pastor. Also at the new North Church, which has grown as a colony from the Central, under Mr. Clark's wise tutelage. In the last days of May the women of the church there went with me, preaching from house to house and holding prayer-meetings for women in the evenings. Several decided to believe.

The Seoul church to which I have given most attention is *Sai Mun An.** As my long absences in the country prevent my giving much time to this church, I thought it would be a help to send Mrs. Yam to the Bible Woman's

* First Church.—EDITOR.

Class in Pyeng Yang, Korea's Northfield. It was arranged with Miss Best, and the class proved very helpful. Mrs. Yam returned full of enthusiasm as to what she had heard and seen and learned. *All* the women in the church now desire to attend next year's class! Early in June we held a three days' class for women. The men of the church planned the parts of the city to which each sister should go preaching and inviting. Fourteen women decided to believe. We are awaiting the return of Dr. and Mrs. Underwood. The Koreans say they long for them as does a babe for its mother's milk.

From Sept. 15, 1908, to June, 1909, I was out in country villages 203 days, spending more time in Dr. Underwood's district than in any other. If counted from June 14 to June 14, the time is 215 days. Classes were held at thirty-seven places, including nine days of class work at Chong Ju. *Katherine Wambold.*

Personal Recollections of Dr. Post

There are many others, far more competent than I, who will hasten to bring their tributes of love and honor to this "grand old man," but I cannot refrain from adding my garland of grateful memories.

When I first went to Syria, in 1881, I had read of Dr. Post, and for some reason had pictured him in my mind as an old man. I well remember my surprise when, among other callers on that first day, I found that the gentleman of slight figure who stepped briskly across the room, crowned with a head of black hair and a full dark beard, was the hero of whom I had formed this mistaken notion. A few years later, when he had come to see a patient in the house where I was a guest, it chanced that in the parlor he met two Syrian teachers, with whom he entered into conversation, and gave them this memorable advice. In his opinion, every Christian, whatever his occupation, should choose for himself some voluntary service for Christ, outside of his regular profession (even though that should be the profession of an evangelist), in order to keep his heart fresh in personal love for Christ. He said, what he had chosen as *his* voluntary service was the Sabbath afternoon meeting at the German Hospital, where many of us have seen the motley group of Moslem and Christian patients, some of them carried in from other wards, and all hearing the simple Gospel message proclaimed by their physician.

One evening, about eight o'clock, Dr. Post came into my Sidon home to spend the night, on his way to a mountain village where he was to perform a surgical operation. I met him in the open court, and he said: "Now, first of all, I want to see the children." On learning that they were all in bed, he asked if he might not see them anyhow. So I took him in and he went from one bed to another, hanging over each one with fond interest. Noticing the flushed cheeks of one child, he quickly drew out his watch and counted her pulse. When he had made the round of the three, he said to me, "You know I am just crazy about children."

Another time when he was in our home during one of his hasty trips, I had taken pains to have tea prepared for him, having noticed that in his own home it was always served at once when he came in tired. I was greatly impressed by his quiet answer when the tea was offered: "I will not take any, thank you. I found it was injuring me, and have given it up."

On one April day in 1904, when the wasted form of my husband's mother had been laid in its last resting place, it was Dr. Post who lingered in the parlor, when the other friends had gone, and gathered my orphaned sisters, my brother's wife and me in a group about himself, while he gave his fatherly counsel. When he rose to go, he said: "Now, whenever any of you feel that you need a father, just send for me," and he kissed each one in turn, as though we were indeed his own children.

I have felt the skillful and gentle touch of his hand as a physician. I have seen him with working gloves on his hands, wielding a broom among the scattered greens with which he was helping to decorate the court for my wedding reception. I have listened with delight and profit to his English preaching and conversation, and with rapt admiration to the unchecked torrent of his masterly Arabic. I have experienced his fatherly sympathy in times of joy and of fear and of sorrow: and I am only one of many who will count it among the rich blessings of our lives that we knew Dr. Geo. E. Post and felt the influence of his personality. *Elizabeth Nelson Eddy.*

LETTERS FROM MISSIONARIES

KOREA

MRS. C. F. BERNHEISEL wrote from PYENG YANG, Aug. 18:

We housekeepers are very busy getting our homes ready for guests, for the clans begin to arrive to-morrow and the opening service of our

ANNUAL MISSION MEETING

will be on Sabbath (Aug. 22), the first business session following on Monday. Some of the mission recruits for this year will arrive while our meeting is in session. We wish they might all come, for the pleasure we should have in meeting them and the profit they would get from hearing about all parts of the Mission, before they settle down to language study. Presbytery follows Annual Meeting and, while that is in session, Dr. and Mrs. Arthur J. Brown are expected to arrive. We all look forward to their visit with much pleasure. We have had an unusually

SEVERE RAINY SEASON AND

much damage was done. About fifty miles from Pyeng Yang nearly a whole town was swept away. Mr. Bernheisel has charge of work at that place. The church building, though standing, is much injured and the Christians have lost their crops and household possessions. The session, representing our city churches, decided to take up a collection last Sabbath for relief of the sufferers and to repair their church; about $75 gold was contributed. They appointed two of their number to take the money and go out to see these people. We are reminded of those Christians who sent relief to the brethren in Judea "by the hands of Barnabas and Saul."

Our gardens were almost drowned and we housekeepers think with regret of the fine vegetables we had planned to offer our guests at this time. In May,

COMMENCEMENT EXERCISES OF THE ACADEMY

were held out of doors, for we have no building large enough to contain the crowd on such an occasion. The Governor of the province was present. Thirty-two boys received diplomas.

In the afternoon, Alumni Meeting gathered on the McCune compound where, later, a reception was given and ice cream and cake were served. The boys have an academy pin in which they take pride and a beautiful silken school flag. A commencement day at home could not be more full of excitement than it is here in Pyeng Yang.

Every three months all the women of the city churches are invited to come together and hear reports of their Korean

WOMAN'S MISSIONARY SOCIETY.

This meeting is always preceded by a meeting of the committee, which is composed of three Korean women from each church, Miss Best and myself. Mrs. Ni, the missionary whom the society sent last year to Quelpart, says she wants to work among the Island women until she dies, and the society has pledged her support for another six months. Besides this, they pay regular salary to a woman who devotes all her time to preaching among unbelieving women, in the country surrounding Pyeng Yang Station; and they also pay expenses of volunteers who go out, two and two, for a month at a time, visiting first one district, then another, and bringing back reports. In June, this society reported all

EXPENSES PAID AND A BALANCE

of $78 gold in the treasury. I never knew a missionary society in America which closed a year with such a balance on hand. When I think of the hearts of love and devotion these women have, I am thankful for the privilege of being here among them.

MRS. H. A. RHODES wrote from SYEN CHUN, Aug. 3:

We took our written examination a month ago and have our oral test at Annual Meeting. We all dread that ordeal, for we have to converse with a Korean, give sight translation, etc., before the linguists of the Mission. I am greatly interested in the language, and can hardly contain myself until I can teach the women. I love them, and you would, too; they always greet us with smiles and kind words. One poor old soul came on Sabbath through the rain without an umbrella, her thin, old clothes very wet, her feet wet, but her face beams with happiness. I call her "Sunshine." The

WOMEN'S SUNDAY-SCHOOL IS WONDERFUL.

Average attendance is 800 women and girls. It is an inspiration to see such a crowd of clean, happy-faced, Christian women,—quite a contrast to the heathen women we pass on our way to church. The classes are all taught by Korean women who have been selected and trained by Miss Samuels and Miss Chase; most of the teachers are excellent instructors. The "boy" in my kitchen has his Bible there and is reading every spare minute. Koreans are eager to know more and more about God.

We are assigned to go next spring to the new Station at Kang Kai. I feel this is the golden opportunity of my life and trust I may be given health and strength to grasp it and to be a blessing to those women. We occupy a house owned by the Mission and used by Mr. Whittemore for a Rest House before Syen Chun Station was provided with dwellings. We have five rooms furnished with our own furniture,

AND FEEL AS MUCH AT HOME AS

we could anywhere. I have Korean callers nearly every day. I cannot get them to sit down, but they walk around the room looking at every article and asking all manner of questions about each. They ask me to play my piano, nearly always ask about my parents, for Koreans revere their parents, and usually ask my age, which is considered a very polite question. They leave very happy and always thank me for the sightsee. I am so glad to have them come. When my piano first came, Miss Samuels announced to the women that I would play for them on a certain afternoon. I wish you could have seen them; nearly 500 women there, and many had never seen a piano. I could scarcely say a word in Korean then and was the more happy that I could give them this bright spot in their monotonous lives.

BRAZIL

MISS KUHL wrote from CURITYBA, July 14:

If Mr. Speer's visit did all the missionaries in South America as much good as it did us, it was well worth while for him to come. Our Brazilian friends appreciated him, too, and were delighted with the services. Mr. Speer brought with him a cousin, Mr. Cook; we invited him to stay and work in Parana.

MISS DASCOMB also wrote, July 24:

How everybody enjoyed Mr. Speer and his agreeable cousin! . . . But their traveling, weighty questions of policy, constant conversation and speaking through an interpreter, gave Mr. Speer little time for rest. I tried to watch over him here, and would send him off to the big room that he and his cousin occupied But there was much that I could not control. As I realize the tremendous pressure always on Mr. Speer, I almost forget the privilege of doing so much good, and purr away in my busy routine, "Blessed be mediocrity!"

INDIA

MRS. JAS. F. HOLCOMB wrote from Holly Mount, Landour (P. O. address MUSSOORIE), Aug. 23d:

On our return (from America, 1907.—ED.), my husband was assigned by the Mission to the care of Kellogg Memorial Church in Landour for the summer, from the middle of April to middle of October. We spent a happy, and I am sure a useful, summer here in 1908. Holly Mount furnishes just the accommodation which we require and is in a good location as regards all our work. As you perhaps know, Landour is a resort for quiet people, and on this account is sometimes called "Saints' Rest." Those who are fond of gayety go to Mussoorie. The congregation of Kellogg Memorial is composed largely of Christian

WORKERS FROM ALL PARTS OF INDIA,

an unusually intelligent and appreciative audience. It would be difficult to find anywhere a more interesting Sunday-school than the one connected with this church. Many of the visitors here live in boarding-houses, and such greatly enjoy the hospitality of Holly Mount. "This seems like a real home," they often tell us. Young missionaries are sent here by some societies to spend their first summer, when their chief work is language study, and such come freely to my husband for help and advice. His large library is at their service. I too have books to lend, the gifts of home friends, and this is much appreciated. Many missionaries

HAVE COME FROM LONELY PLACES

where there is no English service. Such greatly appreciate the services in our pleasant sanctuary. I invite strangers here for informal afternoon teas, that they may become acquainted and learn to feel each an interest in the work of the other and to learn what they can from each other. Of course we needed a cottage of our very own for our work; and equally of course we could not have provided this from the modest salary of a missionary.

This year (1909) we came to Landour the beginning of April and were warmly welcomed by visitors of last year. Among the strangers are many delightful people. My husband's duties in connection with the church do not exclusively occupy him, so that he has some leisure for literary work designed to benefit Hindustani preachers and teachers. We are

THANKFUL BEYOND EXPRESSION

that we are both able to be constantly busy and in so blessed a work. We are beginning now to arrange for a house in Jhansi for half the year. We can be more useful in Jhansi than elsewhere, and our residence in that Station, which we founded, has given us an acquaintance with all classes of people, Christian and non-Christian, and they welcomed us most cordially on our return from America. The rains began June 4; average rainfall here is about 90 inches. We have had 115.69. There is no danger of a water famine this year.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS

The Gospel in Latin Lands, Chapter III—In Spain, Austria, Portugal.

I. THE GOSPEL IN SPAIN.

Geographical sketch of Spain and Portugal.

Summarize history of Spain through the reign of Ferdinand and Isabella.

The Reformation; beginning and progress of Protestantism; the first Protestant.

Philip II: his character; marriage; incidents of his history.

The Roman Catholic Church in Spain.

a. Early history and saints.
b. Before and during the Reformation.
c. The "Order of Jesus."

The Inquisition: its growth; statistics; results.

Outline history through the time of Spanish-American War.

Present state of religion.

1. Modern Catholicism.
2. Bearing of current events on progress of Protestantism; Bishop Cabrera; Missions; Sunday-schools and Christian Endeavor Societies.

Reading, from *The Bible in Spain*, by Borrow.

Noted Women in Spanish history: the two Isabellas; Joanna; Christina.

International Institute for Girls, at Madrid; work of Mrs. Alice Gordon Gulick in the Institute and throughout Spain; her graduates, her influence; the school during the war.

II. BRIEF RELIGIOUS HISTORY OF PORTUGAL.

III. AUSTRIA.

Protestantism in seventeenth century in Bohemia; career of John Huss.

Religious liberty in Moravia and Hungary.

Relative numbers of Roman Catholics, Greek Catholics and Protestants.

Austria in America; what is doing in our own country for Moravians, Bohemians and Hungarians.

E. E.

PRAYER UNION

More intercessors!
Those who shall stand
Strong and unfainting,
A tireless band,—
High on the mountain
Wrestling, to gain
Help for the battle
Waged in the plain.

More intercessors!
Those who can hold
The Mighty One's skirts
With a grip firm and bold,—
Daring to ask Him
For marvelous things,
Daring to speak with
The Ruler of Kings.

More intercessors!
Answer our cry,
Father All-powerful
This vast need supply;
Numerous workers
Labor for Thee,—
Give us more PRAY-ERS
Their helpers to be!

More intercessors!
Over all lands
Throw we the prayer-chain
By millions of hands,
Binding hearts close
As they plead at the Throne,
Till the Lord answers
The call of His own!

Eliza Strang Baird.

VALUABLE FOR THE MISSIONARY LIBRARY

Disenchanted. By Pierre Loti. Translated by Clara Bell. (The Macmillan Company.) $1.50.

This is a work of fiction. We are warned that "the only real thing in it is the high level of culture now prevailing in the harems of Turkey and the suffering which comes from it." Yet, as the eye turns from page to page, one who has ever fallen under the spell of life in Constantinople must constantly say to himself, 'How true!' We recognize "the primal human dream lingering in the shade of the great mosques," the chant of the Imam "dropping from on high," the "Sea of Marmora without a wrinkle," the black-green cypress trees whose "spires stand up straight as towers," "the oriental hush unknown to our towns," "the sudden, splendid spectacle" of sunset magnified by "myriad tiny panes of Turkish windows," the "little murmur of narghilehs" in front of coffee shops. It seems only yesterday that we floated in a caïque on "the enchanted Bosphorus," or climbed "a path with paving stones in wild disorder between old mansions mummified behind their gates and, on the other hand, a fairy magnificence of view." We have seen the "old garden that held a sweet homesick spirit—the sadly exhaled repining of youth and beauty held captive here."

Sensitive as the author is to picturesqueness and color, he is also keen in observing humanity and, whether he introduces Levantines, negro eunuchs, foreign tourists, old-style Turks or girls of the twentieth century, we say alike of all, 'How true to fact!' Sundry diplomatic sentences naïvely interspersed through the volume, in praise of Mohammed or Abdul Hamid, should not be taken seriously. They serve to oil the wheels which circulate French novels in the Ottoman Empire.

The degree of refinement and intellectual progress which is attributed to young Turkish women is doubtless true of a small, select number among them, but it would be a gross exaggeration if applied to the overwhelming majority. However, even the gifted imagination of M. Loti cannot exaggerate the suffering of which these cultured girls are capable, as "the annihilating catastrophe of marriage" under Islam approaches. "Being put into the carriage seemed like being put into my hearse." —"How happy in your Western lands was the being who for centuries had been cared for, fought for, suffered for; who might love and choose as she listed, who had a right to demand that a man should be worthy of her before giving herself to him!"

Culture is the possession of a few Moslem wives; suffering is not less genuine among millions, ignorant and poor. Here is the motive of the whole book. M. Loti disenchants the admirer of harems and speaks a good word for our Turkish sisters. For this we thank him.

My Life in Persia. By Mary Jewett. Introduction by Robert E. Speer. (The Torch Press, Cedar Rapids, Iowa.) Ill'd.; $1.10, postpaid.

There is no fiction here, nor even the attempt to dress up facts effectively. Give a newspaper reporter the chance Miss Jewett had, during those eight months she spent in Mianduab, without a missionary associate or human protector, and he would set forth a thrilling story. Instead, we have it all condensed within a few pages of simple narrative which closes with a paragraph of fairly apostolic tone: "The morning when I was starting, on my return to Tabriz, my yard was full of my friends among the men—Armenian and Moslem—who had come to see me off. My room was full of women friends, and my boys and girls. I read from the Blessed Book one more lesson. All hearts were touched and many tears were shed. When at last everything was ready and I 'fell on the road,' the crowd accompanied me to the river bank with loving farewells." (Page 142.)

The same artless style pervades the whole record of thirty-six years. Nevertheless, intelligent friends of missions, who will constitute Miss Jewett's audience, must often find their hearts stirred as they turn her pages. Some will learn with surprise how long ago missionary efforts for Moslems began in Persia and how many early converts there were. Miss Jewett opened the first mission school for Moslem girls at Urumia. At the first Sabbath service after the Station was opened at Tabriz (1873), there were seven Moslems present in the congregation of thirty persons. A man converted from Islam joined the evangelical church a few months after it was organized (1875) and died a martyr's death. So many Moslems were influenced by Christianity that the Persian Government, in 1881, ordered the Mission to refrain from work among them.

Chapter VIII, upon "Woman's Work for Woman," is specially valuable because it is a report on the Mohammedan home, by an eye-witness. "At first no woman of self-respect would come near us," says the author, speaking of Tabriz City, but it was not long before there were women's meetings with attendance of fifty, drawn there by human love as well as love divine. Miss Jewett gives us to understand that she had a royal good time during her thirty-six years in Persia. The spirit in which she took her experiences, large or small, largely accounts for a successful life. "If my horse fell and I rolled over in the dust, I would mount again, thankful that no bones were broken. . . . In winter, chilly air penetrated through warm clothing, but there was sunshine in my heart. . . . The roof began to leak. I spread my waterproof sheet over my bed and, water dripping inside and danger without, I slept well."

Lilavati Singh. A Sketch by Florence L. Nichols. (Woman's Foreign Missionary Society (Room 50), 26 Bromfield St., Boston, Mass.) Pages 62; price 25 cts. cloth, postage 4 cts.

Miss Singh was one of the most cultured women of the Christian Church in India and one of the best known, among them, in this country. Her death last May, after surgery in a Chicago hospital, was a deplorable loss to her countrywomen by whom she was greatly trusted, and a blow, especially, to the Woman's College at Lucknow on whose staff she was becoming increasingly useful.

There were not many outstanding events to be chronicled of this Indian woman's life, neither is it an altogether subjective view that is presented; she was steadily and nobly broadening as a teacher, a thinker, and a public speaker regarding her loved India and its needs. More than to any other human influence, whatever Miss Singh was, she owed to that grand missionary of the M. E. Church, Isabella Thoburn. Under her wise and loving influence, little Lilavati was placed at ten years, and not till twenty-three years later did death part them. While Miss Thoburn's grave lies in the shadow of the college which she founded and to which her name is given, there is a certain pathos in the thought of the Indian woman sleeping in Elgin, Ill., far from her tropical trees and her own people.

Systematic Bible Reading.—A helpful arrangement for reading morning and evening, so as to cover the whole Bible in a year, is obtained in leaflet form from Miss E. Konitzky, Station E, Baltimore, Md. Price 5 cts. a dozen copies, 40 cts. per hundred.

PRONOUNCE: Seoul, Sā-*owl* (as some do) or Sole; Pyeng Yang, (in full) P'eng *Yahng*, or (abbreviated) Pea-*ahng;* Taiku, Tai-*goo;* Fusan, Foo-*sahn;* Kang Kai, Kahng *Guy;* Syen Chun, Sen *Chŭn;* "Si" at the end of a Korean woman's name corresponds to "bai" in India, as Ramabai, meaning Miss or Mrs.; only "bai" is emphasized while "si" is pronounced like the last syllable in fussy.

ANOTHER good thing about "United Study of Missions," nobody is left out. No matter where you live; no matter if you are so far out on the circumference of the United States that you can never get to an Annual Meeting or hear a live missionary; no matter if those who love foreign missions are few; right there, the few can come together with their books and study, and, behold, you are in the procession just the same as if you were in the largest New York church.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

July 17.—At San Francisco, Rev. Dubois Morris from Hwai Yuen, China. Address, 20 Fifth Ave., New York.

Oct. 3.—At New York, Rev. and Mrs. D. G. Collins and two children from Chieng Mai, Laos. Address, Wooster, Ohio.

DEPARTURES:

August 24.—From San Francisco, Rev. and Mrs. Rodger E. Winn, to join Korea Mission.
Miss Henrietta Montgomery, returning to Hainan Mission, China.

Sept. 4.—From Phila., Oscar A. Hansen, M.D., and Mrs. Hansen, to join the Africa Mission.

Sept. 14.—From San Francisco, Rev. and Mrs. Weston T. Johnson, returning to East Japan Mission.
Miss Lillian Wells, returning to Yamaguchi, Japan.
Miss Lucile Dooley, to join W. Japan Mission, Kanazawa Station.
Rev. and Mrs. Paul Doltz, returning to the Philippines Mission.

Sept. 15.—From New York, Rev. and Mrs. W. E. Weld, to join North India Mission.

Sept. 18.—From Seattle, Wash., Miss Juniata Ricketts, returning to Hangchow, China.
Rev. and Mrs. Thomas H. Montgomery, to join W. Shantung Mission.
Miss Mary H. Ransom, returning to Osaka, Japan.
Rev. and Mrs. Eli M. Mowry, to join Korea Mission.

Sept. 18.—From Phila., Rev. U. S. G. Jones, returning to Punjab Mission, leaving Mrs. Jones and three children at Wooster, Ohio.
Miss Margaret Given and Miss Caroline Downs, returning to Jullundur, India.
Rev. and Mrs. A. B. Gould, returning to Punjab Mission, India.
Rev. and Mrs. Wesley L. Hemphill, to join N. India Mission.
Charles E. Vail, M.D., to join West India Mission.

Sept. 23.—From San Francisco, Rev. and Mrs. W. J. Drummond, returning to Nanking, China.
Robert Weyer Dunlap, M.D., to join East Shantung Mission.

Sept. 25.—From New York, Rev. Egon Wachter, M.D., leaving Mrs. Wachter and three children in Minneapolis.

Oct. 5.—From San Francisco, Miss Sarah C. Smith, returning to Sapporo, Japan.
Miss L. M. Rollestone, returning to Ningpo, China.
Herman Bryan, M.D., returning to Hainan Mission, China.
Mr. and Mrs. Eugene S. Conybeare, to join Siam Mission.

Oct. 7.—From New York, Miss Emma A. Weidaw, to join Mexico Mission.

Oct. 12.—From San Francisco, Rev. and Mrs. C. R Callender, returning to Laos Mission.
Rev. and Mrs. Henry White, returning to Chieng Rai, Laos.
Miss Edith M. Buck, returning to Chieng Mai, Laos.
Miss Lucy Starling, to join Laos Mission.
Rev. William O. Yates, to join Laos Mission.

MARRIAGES:

July 26.—At Nikko, Japan, Miss Rose Lobenstine of New York and Hwai Yuen, China, to Robert Case Beebe, M.D., of the Methodist Mission, Nanking, China.

August 10.—At Coyoacan, Mexico, by Rev. Wm. Wallace, D.D., Miss Lena Isabella Blake of Wales and Mexico, to Rev. Robert A. Brown of Coyoacan College and Seminary.

Oct. 11.—In Union Theological Seminary Chapel, New York, by her father, the President, Francis Brown, D.D., assisted by Rev. Wm. R. Richards, D.D., Miss Natalie de Froideville Brown, to Rev. James McClure Henry, son of the late B. C. Henry of Canton, China.

RESIGNATIONS:

Carl C. Hansen, M.D. Appointed to W. Persia Mission 1895, to Laos 1898.
Mrs. Hansen (Lillian Reinhart). Appointed to W. Persia Mission 1893, to Laos 1898
Miss Bertha G. Johnson, West India Mission. Appointed 1902.
Miss Margaret Moore, W. Japan Mission. Appointed under Cumberland Ch.
Rev. and Mrs. John H. Lamb, Philippines Mission. Appointed 1904.
Mr. Francis B. Guthrie, Africa Mission. Appointed 1903.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER-MEETING, Nov. 16. Topics: *Our Young People's Work; Korea.*

THE FALL LETTER to presbyterial presidents from our secretary, Mrs. Weitzel, has gone out—a moving letter. It contains the startling announcement that hereafter our financial year will end March 1 instead of April 1, because of the closing of Assembly's Board accounts a month earlier than formerly. From this decision there is no appeal, and we are bidden, this once, in a year of eleven months, to gather and send to this office our full income, and to endeavor to increase it to $200,000 as a memorial of our fortieth birthday. Five months, and a difficult but attainable goal before us!

SEPTEMBER prayer-meeting brought us back in large numbers, and the spirit of consecra-

tion was felt by all. There was rejoicing at the return of Mrs. Thorpe and a warm welcome for Mrs. Bennett of Japan and Mrs. Freeman of Laos, who spoke for our distant sisters as they know and love them.

In May we enthusiastically voted to increase subscriptions to Woman's Work by 350—our quota of the 1,000 aimed for. Now comes word that "there has been a small but steady decrease in Pennsylvania." How is this? Secretaries of Literature, take hold and hold on!

One of our prized foreign secretaries, Mrs. J. W. Cochran, in expectation of a protracted absence from Philadelphia, has been obliged to resign. Mrs. Martin yields her beloved Special Object work to Miss Schultz, wooed from it only by her little son.

The Auxiliary in Beaver Falls, Pa., has made Mrs. J. D. Moorhead a Life Member of the W. F. M. Society, as an expression of their desire to honor her faithful and efficient service as president of the Auxiliary for thirty long years.

Our circulating library is supplied with such reference books on *The Gospel in Latin Lands* as are not found in public libraries. There are for use in the office sets of reference libraries on *Korea in Transition* and *South America, Its Missionary Problems.* A "Fall Novelty" is the Picture Library, slim as yet, but ready for use. Pictures are catalogued by stations and are to be taken out like books. Donations of interesting missionary pictures are solicited.

We have now three missionaries for our young women: Miss London for the Presbyteries of Philadelphia North and Huntingdon; Miss Alexander for the Synods of Alabama, Mississippi and Tennessee, and Miss Doriss, recently assigned to all our other young women. Leaflets and letters about all three can be had. The newest is about Miss Doriss and her work, with pictures of her and her home in Korea. Only a Y. W. Society contributing to its own missionary's salary is entitled to receive copies of her letters.

The Westminster Guild Bible Course, called *Servants of God,* is in six lessons, each a character study from the Old Testament compared with one from the New. Each can be divided if desired for use in monthly devotional meetings. Home readings from the Bible, suggestions for papers, and questions are provided. W. G. Chapters, order at once.

All the new study books, with their maps and pictures, are ready.

Leaflets: A new one on our work in Valparaiso; *History of Our Woman's Board* (revised), 2 cts.; *A Missionary Imagination,* by Rev. J. E. Hail, Japan, 2 cts.; new postal cards, 28 varieties, 6 cts. per doz.; *Year Book of Prayer for 1910,* 10 cts.

From Chicago

Meetings at Room 48, 328 Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

It has long been the thought of the Board that the increasing growth of the Mission Study Movement demands a more definite method of work in our Presbyterial Societies. At a recent meeting of the Board it was voted to send a letter, to each Presbyterial Society, suggesting that a secretary for mission study be appointed who shall be a regular officer of the Society. The duties of such a secretary would be:

First—To keep herself informed about all missionary literature and methods.

Second—To present the subject at Presbyterial meetings

Third—To visit local societies (or correspond with them) and, when possible, hold normal classes for training leaders of study classes.

Fourth—To correspond with Mission Study Secretary of the Board.

Fifth—To arouse and stimulate greater interest in mission study.

"Mother," said a little son whose father had lately gone from earth, "will you show me some day that house that you call heaven?" What a description of our high calling!—to show to others our Father's house of many mansions, and the way thither. Miss Given and Miss Downs placed the joy of returning to their Punjabi women above the pain of parting here, while Mr. and Mrs. Conybeare, bound for Bangkok, went with shining faces.

Among recent Friday morning guests were Miss McCord of Minnesota, Miss Warren of Louisville, Ky., and Mrs. Knowlton of Freeport. Miss Wheeler of Mexico had a worthy proxy in Mrs. Wilson, once a secretary of this Board, who now spends a large part of her time in Saltillo with her son, who is in business there. She has gained acquaintance with the Girls' Normal School and highly honors the principal, whose faithful efficiency these twenty-one years may be reckoned the chief earthly means that makes this school what it is.

Mrs. Trowbridge, now of New York but a "mother nourisher," as the Laos say, of the Board of the Northwest, gave a talk one morning that was made musical by the frequent occurrence of such dear names as Mrs. Z. M. Humphrey, Mrs. Arthur Mitchell and Mrs. Sarah J. Rhea. The same day came Mrs. Partch, a missionary in Tsinanfu, until driven out by the Boxers. Although she has found health in New Mexico, her heart is still in China.

Miss Kathrene Myers, Field Secretary, had no sooner returned from her tour through Ewing Presbyterial Society than she was off to Montana, with engagements to meet in Nebraska and Dakota.

One cause of gladness, in September, was our Treasurer's ability to forward more money to Treasurer Day than was sent forward the same month of 1908. Mrs. Bradley also sees a steadily growing popularity of the good fashion, set by Peoria Presbyterial Society, of bringing all gifts up to even dollars.

Leaflets: For Korea—*Boys and Girls in Korea, For Love's Sweet Sake, The Happiest Girl in Korea, The Korean Woman,* each 2 cts.; *Concrete Christianity,* 3 cts.; *The Wonderful Story of Korea,* 8 cts. For Mission Study—*Presbyterian Work in Valparaiso, Our Southern Neighbor—Mexico, A Mexican Mirror, Juan, Panchita and Paz, Latin America, A Child's Day in South America,* each 2 cts.; *A*

Bit of Mexico Personally Observed, 5 cts.; *Priest and Penitent in Mexico*, 1 ct.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

WE note with deep regret that we have lost from our ranks our dear friend and co-laborer, Miss Parsons. For a long series of years she has served upon our Board in many capacities, her zeal for missions never flagging, her literary ability making her work most effective upon our Publication Committee. We shall greatly miss her stimulating presence and her memory of the early days of our Board's history.

A NEW *Praise Service Programme* is ready for use, prepared by the late Miss Mary Parsons, only a few weeks before her death, and sent to press on the very day that the sad news reached our Board Rooms. All who read or use it will feel an added debt of gratitude to Miss Parsons for her able and devoted service.

OUR first prayer-meeting of the season met in the Assembly Room on Oct. 6 and, despite the fact that the room has been much enlarged during the summer, nearly every seat was filled. Mrs. Prentice conducted the meeting, and after speaking of the deep loss to the Board in the deaths of Mrs. Beers and Miss Parsons of Rye, she introduced the speakers of the day. They were Mrs. Funk, Mrs. J. P. Cochran and Mr. Sterrett of Persia, and Dr. Fulton of Japan. Everywhere reports of work are encouraging, and the workers at home are ready to start the winter's work with fresh enthusiasm.

THE *Year Book of Prayer for 1910* is ready for distribution, and Secretaries of Literature are urged to send in their orders at once, so that women of our societies may have the *Year Book* in their hands before Jan. 1, 1910.

NEW LEAFLETS: *A Sacrifice of Thanksgiving* (Praise Service), 2 cts., $1.00 per 100; *Mirza Ibrahim of Khoi, Presbyterians in Persia*, each 2 cts.; *How to Use the Gospel in Latin Lands*, 10 cts.

HELPS on Korea: *Korea in Transition*, 35 cts.; *The Wonderful Story of Christian Missions in Korea*, 8 cts.; *Concrete Christianity in Korea*, 3 cts.

From St. Louis.

Meetings the first and third Tuesdays of each month at 10 A. M., at Room 609, Merchants-American National Bank Bldg., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

ON the 28th of August, Mrs. Harriet E. Worthington passed to her heavenly Home, after a lingering illness. The older members of the Board remember Mrs. Worthington with affection and appreciation, for she was many years a faithful officer, distinguished for her deep spirituality and tender sympathy. She had many trials and bereavements, but her faith in the Father's goodness never wavered. We extend our heartfelt sympathy to her children and sisters.

MISS K. A. GIBBONS writes a cheerful message of farewell just before her ship sails for Japan. Miss Gibbons left many more friends behind her this time than when she departed for her chosen field the first time, because every one who heard her talk of her work became a friend immediately. God bless you! dear Miss Gibbons, bring you safe to your waiting Japanese girls, and make your efforts successful in every way to Christ's honor and glory!

IT is with deep regret we learn that Dr. E. E. Fleming has returned to this country on account of her aged mother's continued ill-health. Dr. Fleming feels much depressed at the condition in which she leaves Ichowfu Station, for there is no physician to take her place, yet she is very sure that God is leading her in ways she does not understand. We have the fullest confidence in her unswerving devotion to her work, and feel sure that she is doing her duty as God gives her to see it. She will visit such societies as her mother's condition permits; her present address is Warsaw, Mo.

WE call attention again to our campaign of literature, particularly to our "Forward Movement" in securing new subscribers to WOMAN'S WORK. We are anxious to have 2,500 subscribers from our territory, which means an advance of 900 over those of last year. Dear Secretaries of Literature, it is to you that we confide this campaign, and not without strong hopes of success.

KANSAS announces that she expects to make her strongest efforts along the line of organization of Westminster Guild chapters this year. So far as we can remember, we never knew Kansas to set out to do anything that she did not succeed in accomplishing, so we expect to hear of strong, active Guild chapters at many points.

ALL the members of our Board are back in their places once more, gathered from seashore and lake shore and mountains, where they spent their vacations, and they thankfully take up their work again. God grant us a year of bountiful blessing in building up the Kingdom!

From San Francisco.

Meetings at 920 Sacramento St., first Monday of each month, at 10.30 A. M. and 1.30 P. M. Executive meeting third Monday.

SEPTEMBER meeting was "Young People's Day," and they came in large numbers. Nearly forty were from First Church, Berkeley. Dr. McAfee's young people are wide awake and several have gone, or are going, to be foreign missionaries. Dr. Robert Mackenzie, who is again a Californian, addressed the young people in a most happy vein. Rev. and Mrs. G. W. Van Horn, of Osaka, fortunately were present and told of the contrast between the situation in early days of mission work and now. They are doing evangelistic work; their furlough had ended and they were about to sail for Japan.

ALL were interested in seeing the Chinese girls and their new teacher, Miss Kersell, so bright and winsome. She has a regular hour for Bible study in the school and pupils commit to memory as they study; their fund of

texts seemed inexhaustible, as Mrs. Kelly called them out in response to the request of visitors, each of whom wished for a personal text. Miss Pratt, the faithful teacher for many years, needed rest, and Miss Kersell takes her place.

THIS Young People's meeting was Miss Elizabeth Herriott's last impression of the homeland, as the great liner *Manchuria* was waiting at the dock, and she was ticketed for Shuntefu, N. China. Her brother, Rev. Clarence D. Herriott of Hangchow, and his family will meet her at Shanghai. We could wish that all young missionaries could be so helped in their last preparations as Miss Herriott was; that room waiting for her in China must be furnished, and gifts from the King's Daughters of Oakland and the young people of her father's church in Melrose, will be to her a constant reminder of their love and interest in foreign missions. Miss Herriott has had good training for her important work. She is a graduate from Northfield Mass., a member of Teachers' Training School, New York, and she has grown up under missionary influence in her home. She is musical and executive; her going was very joyful.

MISS PEABODY presented the Occidental Board a house in the beautiful city of Pasadena, as a place of rest for a few weeks for missionaries. Read the account in WOMAN'S WORK for July, p. 163.

PRESBYTERIAL semi-annual meetings are the order of the day. We hope that reports will show an advance in every line. First Presbyterian Church, San Francisco, has a list of eighty-seven subscribers for WOMAN'S WORK. Let us hear from other churches.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church for September, 1909

By totals from Presbyterial Societies.

BEAVER,	$55.00	ERIE,	$339.68	PARKERSBURG,	$73.00	WASHINGTON,	$661.72
BELL,	11.00	FRENCH BROAD,	6.65	ST. CLAIRSVILLE,	304.80	WESTMINSTER,	245.45
BLAIRSVILLE,	283.25	HOPEWELL-MADISON,	12.40	STEUBENVILLE,	305.75	WHEELING,	88.50
BUTLER,	35.00	HUNTINGDON,	5.00	UNION,	84.85	Miscellaneous,	445.36
CARLISLE,	767.83	HUNTSVILLE,	63.00				
CHATTANOOGA,	28.15	MCMINNVILLE,	25.00	Total for September, 1909,			$5,270.16
CHESTER,	556.00	MONMOUTH,	178.00	Total since April 1, 1909,			32,620.50
COLUMBIA,	38.70	NEW CASTLE,	259.07				
DAYTON,	185.00	NORTHUMBERLAND,	212.00				

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Receipts of Woman's Presbyterian Board of Missions of the Northwest for September, 1909

ADAMS,	$14.00	FARGO,	$5.00	MINNEWAUKON,	$1.00	PUEBLO,	$235.00
BOULDER.	287.00	FT. DODGE,	19.00	MOUSE RIVER	1.75	RED RIVER,	17.00
BOX BUTTE.	11.00	FT. WAYNE,	162.09	MUNCIE,	96.50	ROCK RIVER,	238.25
CEDAR RAPIDS	408.60	FREEPORT,	35.00	NEBRASKA CITY,	130.38	RUSHVILLE,	153.00
CENTRAL DAKOTA,	66.60	GRAND RAPIDS,	17.50	OMAHA,	187.00	SOUTHERN DAKOTA,	87.00
CHICAGO,	1,100.32	HASTINGS,	73.80	OTTAWA,	83.00	SPRINGFIELD,	274.00
CHIPPEWA,	5.00	HELENA,	17.10	PEMBINA,	126.00	WATERLOO,	286.05
CORNING,	84.00	INDIANA,	491.90	PEORIA,	284.00	WHITEWATER,	273.28
CRAWFORDSVILLE,	526.40	INDIANAPOLIS,	508.31	PETOSKEY,	52.00	Miscellaneous,	5.86
COUNCIL BLUFFS,	78.25	KALAMAZOO,	42.83				
DENVER,	358.00	LAKE SUPERIOR,	60.00	Total for month,			$8,582.21
DETROIT,	399.59	LANSING,	110.00	Total from April 1st, 1909,			40,866.79
DUBUQUE,	147.25	MANKATO,	117.11				
DULUTH,	82.37	MILWAUKEE,	81.00				
EWING,	90.10	MINNEAPOLIS,	652.02				

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 328 Wabash Ave., Chicago.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for September, 1909

ALBANY,	$20.00	GENESEE,	$176.99	STEUBEN,	$224.07	WESTCHESTER,	$261.05
BINGHAMTON	117.00	GENEVA,	70.00	SYRACUSE,	101.00	Miscellaneous,	2,790.01
BOSTON,	103.00	LOGAN,	53.65				
BROOKLYN,	242.00	NORTH RIVER,	98.50	Total,			$5,225.67
BUFFALO,	462.01	OTSEGO,	17.00	Total since April 1st,			23,908.60
CHEMUNG,	213.89	PRINCETON,	42.00				
COLUMBIA,	6.00	ST. LAWRENCE,	227.50				

(MISS) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for September, 1909

ABILENE,	$60.20	EMPORIA,	$74.75	MCGEE,	$95.59	ST. JOSEPH,	$147 60
AMARILLO,	83.20	FT. SMITH,	14.40	MUSKOGEE,	28.80	ST. LOUIS,	859.25
ARKANSAS,	41.38	FT. WORTH,	79.00	NEOSHO,	261.90	SALT RIVER,	85.00
AUSTIN,	37.12	HIGHLAND,	96.10	OKLAHOMA,	66.37	SAN ANTONIO,	38.00
BROWNWOOD,	10.00	HOBART,	12.00	OSBORNE,	40.80	SEDALIA,	135.50
CARTHAGE,	142.59	HOPE,	9.00	OZARK,	24.00	SOLOMON,	74.00
CHOCTAW,	1.00	HOUSTON,	24.25	PARIS,	52.50	WHITE RIVER,	4.61
CIMARRON,	22.50	JEFFERSON,	10.00	RIO GRANDE,	3.75	WICHITA,	398.00
DALLAS,	97.05	KANSAS CITY,	314.53				
DENTON,	45.00	KIRKSVILLE,	78.56	Total for month,			$3,677.45
EL RENO,	9.00	LARNED,	99.75	Total to date,			7,966.78

MRS. WM. BURG, *Treas.*, Room 609, 415 Locust St., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions to September 25, 1909

Pres. Soc.	*Aux.*	*C.E. and Y.P.*	*Bands.*	*Totals.*	*Pres. Socs.*	*Aux.*	*C.E. and Y.P.*	*Bands.*	*Totals.*
ARIZONA	$27.80	..	..	$27.80	SANTA BARBARA	$56.75	$46.00	..	$102.75
BENICIA	152.60	$58.75	$1.00	212.35	UTAH	113.15	..	..	113.15
LOS ANGELES	984.15	359.89	9.00	1,353.04					
OAKLAND	362.15	147.10	14.00	523.25		$2,285.15	$904.09	$61.65	$3,250.89
RIVERSIDE	143.75	61.60	4.00	209.35	Miscellaneous,				$120.00
SACRAMENTO	84.70	57.90	..	142.60					
SAN FRANCISCO	175.55	70.85	5.00	251.40	Total for three months,				$3,370.89
SAN JOAQUIN	85.65	17.50	15.65	118 80	Total since March 25, 1909,				8,877.64
SAN JOSÉ	98.90	84.50	13.00	196.40					

MRS. E. G. DENNISTON, *Treas.*,
3454 Twenty-first St., San Francisco, Calif.

DATE DUE

[redacted]			
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